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V.L. Golden 29 January, 2008 Lee Fund

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FRAMINGHAM HISTORICAL AND
NATURAL HISTORY SOCIETY

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From Revd Arthur T Bullock

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1931

Set us Sing one Tune more



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THE
G R O U N D S and R U L E S of
M U S I C K
E X P L A I N E D : Or,

An *Introduction* to the Art of SINGING by Note.

Fitted to the MEANEST CAPACITIES.

By Thomas Walter, M. A.

RECOMMENDED by several MINISTERS.

Let every Thing that hath Breath praise the LORD. Psalm cl. 6.

BOSTON: Printed for, and Sold by THOMAS JOHNSTON, in Brattle-Street, over
against the Rev. Mr. COOPER's Meeting-House. 1764.

Thoughts on POETRY and MUSICK : By Dr. Watts.

POETRY raises our dying Religion to a heavenly Degree, and kindles a Flame of holy Love and Joy in the Heart. If the Memory be well stored with devout Songs, we shall never be at a Loss for divine Meditation : We may exalt the Praises of God and our Saviour at all Times, and feel our Souls borne up, as on the Wings of Angels, far above this dusky Globe of Earth, till we have lost all its flattering Vanities, and its painful Vexations. Poetry was first designed for the Service of Religion, and dedicated to the Temple. *Moses* and *David* made divine and illustrious Use of it.

The ART OF SINGING is a most charming Gift of the God of Nature, and designed for the Solace of our Sorrows and the Improvement of our Joys. Those young Persons who are best with a musical Ear and Voice, should have some Instruction bestowed on them that they may acquire this delightful Skill. I am sorry that the greatest Part of our Songs, whereby young Gentlemen and Ladies are taught to practise this Art, are of the amorous Kind, and some of them polluted too. Will no happy Genius lend a helping Hand to rescue Musick from all its Defilements, and to furnish the Tongue with nobler and more refined Melody ? But SINGING must not be named alone.

Various Harmony both of the WIND and STRING, were once in Use in Divine Worship, and that by Divine Appointment. It is certain then that the Use of these Instruments in common Life is no unlawful Practice, though the New Testament has not ordained the Use of it in evangelical Worship. But if the Voice be happily capable of this Art, it is preferable to all Instruments fashioned and composed by Man : This is an Organ formed and tuned by God himself. It is most easily kept in Exercise, the Skill is retained longest, and the Pleasure transcends all the Rest. Where an Ode of noble and seraphick Composure is set throughout to Musick, and sung by an artful Voice, while the Spirit at the same Time enjoys a devout Temper, the Joys of the Soul and the Sense are united, and it approaches to the scriptural Ideas of the celestial State.

Happy the Youth who has a bright and harmonious Constitution, with a pious Turn of Soul, a CHEARFUL SPIRIT, and a Relish of sacred Melody ! He takes a frequent Flight above this lower World, beyond the Regions of Sense and Time ; he joins the Consort of the heavenly Inhabitants and seems to anticipate the Business and the Blessedness of Eternity.

A

Recommendatory PREFACE.

A Ningenious Hand having prepared Instructions to direct them that would learn to sing PSALMS after a regular Manner ; and it being thought proper

that we should signy unto the Publick some of our Sentiments on this Occasion ; We do declare, that we rejoice in *good Helps* for a beautiful and laudable Performance

A Recommendatory PREFACE.

Performance of that holy Service, wherein we are to glorify GOD, and edify one another with the *spiritual Songs*, wherewith he has enriched us.

And we would encourage all, more particularly our *Young People*, to accomplish themselves with Skill to sing the *Songs of the LORD*, according to the good Rules of Psalmody: Hoping that the Consequence

of it will be, that not only the *Assemblies of Zion* will, decently and in Order, carry on this Exercise of PIETY, but also it will be the more introduced into private Families, and become a Part of our Family Sacrifice.

At the same Time we would, above all, exhort, That the main Concern of all may be to make it not a meer Bodily Exercise, but sing with

A Recommendatory P R E F A C E.

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with Grace in their Hearts, and
with Minds attentive to the Truths
in the PSALMS which they sing, and
affected with them ; so that in their
Hearts they may make melody to
the LORD.

Boston, April 18.
1721.

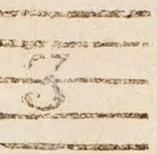
Peter Thacher
Joseph Sewall
Thomas Prince
John Webb
William Cooper
Thomas Foxcroft
Samuel Checkley
Andrew Elliot
Samuel Cooper.

Increase Mather
Cotton Mather
Nehemiah Walter
Joseph Belcher
Benjamin Wadsworth
Benjamin Colman
Nathanael Williams
Nathanael Hunting
Charles Chauncey

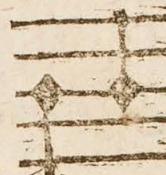
 The Reader is desired to observe the subsequent *Musical Characters*, which are omitted in the following Sheets, by Reason of the Difficulty of inserting them, in their proper Places, among the printed Lines.



A single and
double Bar.



The Mark of
Trible Time.



Crotchets.



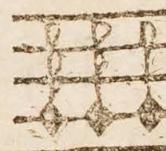
Repeats.



The G *sol re*
ut, or
Treble Cliff.



A Breve.



A Quaver, Se-
miquaver, and
Demisemi-
quaver.



Directs.



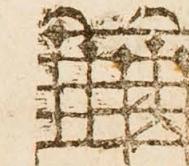
The F *fa ut*,
or Bass Cliff.



A Semibreve.



Sharps.



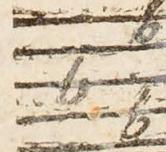
Notes slur'd
or tied.



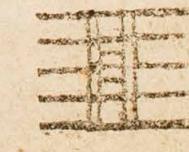
The Mark of
Common
Time.



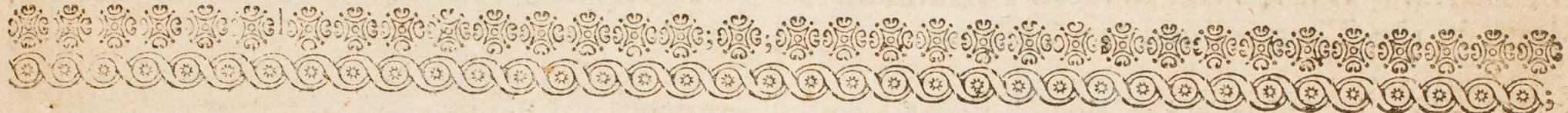
Minims.



Flats.



The C. or
Tenor Cliff.



SOME BRIEF

And very plain INSTRUCTIONS,

For Singing by NOTE.

MUSICK is the Art of modulating Sounds, either with the Voice, or with an Instrument. And as there are Rules for the right Management of an Instrument, so there are no leis for the well ordering of the Voice. And tho' Nature it self suggests unto

us a Notion of Harmony, and many Men, without any other Tutor, may be able to strike upon a few Notes tolerably tuneful; yet this bears no more Proportion to a Tune composed and sung by the Rules of Art than the Vulgar Hedge Notes of every Rustic does to the Harp,

Some brief and very plain INSTRUCTIONS

of David. Witness the modern Performances both in the Theatres and the Temple.

Singing is reducible to the *Rules of Art*; and he who has made himself Master of a few of these Rules, is able at *first Sight* to sing Hundreds of New Tunes, which he never saw or heard of before, and this by the bare Inspection of the Notes, without hearing them from the Mouth of a Singer: Just as a Person who has learned all the Rules of *Reading*, is able to read any new Book, without any further Help or Instruction. This is a Truth, although known to, and proved by many of us, yet very hardly to be received and credited in the Country.

What a Recommendation is this then to the following Essay, that our Instructions will

give you that Knowledge in vocal Musick, whereby you will be able to sing all the Tunes in the World, without hearing of them sung by another, and being constrained to get them by Heart from any other Voice than your own? We don't call him a *Reader*, who can recite *Memoriter* a few Pieces of the Bible, and other Authors, but put him to read in those Places where he is a Stranger, cannot tell *ten Words in a Page*. So is he not worthy of the Name of a Singer, who has gotten eight or ten Tunes in his Head, and can sing them like a *Parrot by Rote*, and knows nothing more about them, than he has heard from the Voices of others; and shew him a Tune that is new and unknown to him, can't strike two Notes of it.

These Rules then will be serviceable upon a *threefold Account*. *First*, They will instruct us

for Singing by N O T E.

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us in the right and true singing of the Tunes that are already in Use in our Churches ; which, when they first came out of the Hands of the Composers of them, were sung according to the Rules of the *Scale of Musick*, but are now miserably tortured, and twisted, and quavered, in some Churches, into an horrid Medly of confused and disorderly Noises. This must necessarily create a most disagreeable Jar in the Ears of all that can judge better of Singing than these Men, who please themselves with their own ill-sounding *Echoes*. For to compare small Things with great, our *Psalmody* has suffered the like Inconveniences which our *Faith* had laboured under, in Case it had been committed and trusted to the uncertain and doubtful Conveyance of *Oral Tradition*. Our Tunes are, for Want of a Standard to appeal to in all our Singing, left to the Mercy of every

unskilful Throat to chop and alter, twist and change, according to their infinitely divers and no less odd Humours and Fancies. That this is most true, I appeal to the Experience of those who have happened to be present in many of our Congregations, who will grant me, that there are no two Churches that sing alike. Yea, I have my self heard (for Instance) *Oxford* Tune sung in *three* Churches (which I purposefully forbear to mention) with as much Difference as there can possibly be between *York* and *Oxford*, or any two other different Tunes. Therefore any Man that rleads with me for what they call the *Old Way*, I can confute him only by making this Demand, *What is the OLD WAY?* Which I am sure they cannot tell. For, one Town says, their's is the true *Old Way*, another Town thinks the same of their's, and so does a Third of their Way of tuning it. But let such

B

Men

Some brief and very plain INSTRUCTIONS

Men know from the Writer of this Pamphlet (who can sing all the various Twistings of the old Way, and that too according to the Genius of most of the Congregations, as well as they can any one Way ; which must therefore make him a better Judge than they are or can be,) affirms, that the Notes sung according to the *Scale and Rules of Musick*, are the true *old Way*. For some Body or other did compose our Tunes, and did they (think ye) compose them by Rule or by Rote ? If the Latter, How came they pricked down in our *Psalm Books* ? And this I am sure of, we sing them as they are there pricked down, and I am as sure the Country People do not. Judge ye then, who is in the Right. Nay, I am sure, if you would once be at the Pains to learn our Way of Singing, you could not but be convinced of what I now affirm. But our Tunes have passed through

strange *Metamorphoses* (beyond those of Ovid) since their first Introduction into the World. But to return to the Standard from which we have so long departed cannot fail to set all to Rights, and to reduce the sacred Songs to their primitive Form and Composition.

Again, It will serve for the Introduction of more Tunes into the divine Service ; and these Tunes of no small Pleasancy and Variety, which will in a great Measure render this Part of Worship still more delightful to us. For at present we are confined to *eight or ten Tunes* and in some Congregations to little more than half that Number, which being so often sung over, are too apt, if not to create a Distaste, yet at least mightily to lessen the Relish of them.

There

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There is one more Advantage which will accrue from the Instructions of this little Book ; and that is this, That by the just and equal *Timing* of the Notes, our Singing will be reduc'd to an exact Length, so as not to fatigue the Singer with a tedious Protraction of the Notes beyond the Compass of a Man's Breath, and the Power of his Spirit : A Fault very frequent in the Country, where I my self have twice in one Note paused to take Breath. This *Keeping of Time* in Singing will have this natural Effect also upon us, that the whole Assembly shall begin and end every single Note and every Line exactly together, to an Instant, which is a wonderful Beauty in singing, when a great Number of Voices are together sounding forth the divine Praises. But for want of this, I have observed in many Places one Man is upon this Note, while another is a Note before him, which produces something so hideous

and disorderly, as is beyond Expression bad. And then the even, unaffected, and smooth sounding the Notes, and the Omission of those unnatural Quaverings and Turnings, will serve to prevent all that Discord and lengthy Tediumness which is so much a Fault in our singing of Psalms. For much Time is taken up in shaking out these Turns and Quavers ; and besides, no two Men in the Congregation quaver alike, or together ; which sounds in the Ears of a good Judge, like *five hundred* different Tunes roared out at the same Time, whose perpetual Interfearings with one another, perplexed Jars, and unmeasured Periods, would make a Man wonder at the false Pleasure which they conceive in that which good Judges of Musick and Sounds, cannot bear to hear.

These are the good Effects, which our Skill in the *Gamut* will produce. We shall then without

Some brief and very plain INSTRUCTIONS

without any further Preamble, proceed to give the Reader some brief and plain Instructions for singing by Note and Rule.

The Instructions for singing.

I. There are in Nature but *seven distinct Sounds*, every *eighth Note* being the same. Thus when a Tune is sung by another upon a Key too low for the Compass of my Voice, if I will sing with the Person, it must be all the Way, *eight Notes above* him. I naturally sound an *Eighth higher*. So a Woman naturally strikes eight Notes above the grum and low sounding Voice of a Man, and it makes no more Difference than the singing of two Persons upon a *Unison*, or a Pitch. So on the contrary, when we would sing with a Voice too high and shrill for us, we strike very naturally into an *Ottave*, or Eighth below. And

here let it be observd, that the *Height* of a Note and the *Strength* of singing it, are two different Things. Two Notes of equal Height may be sounded with different Degrees of Strength, so as that one shall be heard much further than the other.

II. These eight Notes, for the sake of the Learner, are called by the Names, *Fa, Sol, La, Mi.* As thus,



Fa Sol La Mi Fa Sol La Fa

Where it must be observed, that from *Mi* to *Fa*, as also from *La* to *Fa* is but a *Semitone* or *Half note*; and from *Fa* to *Sol*; from *Sol* to *La*; and from *La* to *Mi*, is a *Tone*, or *whole Note*.

for Singing by N O T E.

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Note. That is, in rising from *Mi* to *Fa*, or *La* to *Fa*, I don't raise my Voice but half as much as in rising from *Fa* to *Sol*, from *Sol* to *La*, and from *La* to *Mi*. On the other Hand, when I fall from *Fa* to *Mi*, or *Fa* to *La* immediately below it, I fall but half as much as I do from *Mi* to *La*, *La* to *Sol*, *Sol* to *Fa* immediately under it. And this you will perceive with your Ear when your Singing Master shall have taught you to raise and fall your Notes.

III. The Question then will be, How shall know which is *La*, *Fa* or *Mi*, *Fa*; and which *Fa*, *Sol*, and *Sol*, *La*, &c. that I may give the former the true Sound of an Half Note, and the latter the Sound of an whole Note? For this End was the GAMUT by Musicians constructed and made where there are Seven Letters of the Alphabet made use of to design out the

seven Notes, in order to the Knowledge of their Names, *Fa*, *Sol*, *La*, *Mi*, and by Consequence the giving them their true and proper *Sound*. As we said before, every eighth Note is the same, and that there are but seven distinct Sounds in Nature, so there are but just that Number of Letters, viz. the seven first in the Alphabet, to design and mark them out, every eighth Letter as well as Sound being the same.

I shall here therefore present to the Reader's View a G A M U T, containing all the usual Keys of Musick, in all the divers Placings and Removes of the Notes *Fa*, *Sol*, *La*, *Mi*; and then explain it, which when we have finished, and it is well studied by the Learner, it will be an easy Matter, by the Application of the Gamut to any Tune, to name the Notes thereof.

The

The GAMUT, or SCALE of Music.

G sol re ut	F la mi	E la mi	D la mi	C la mi	B fa be mi	A la mi re	G sol re ut	F la mi	E la mi
F fa ut	Fa	La	Sol	Fa	MI	La	G sol re ut	Fa	MI
E la	La	Sol	Fa	MI	La	re	F fa ut	La	re
D la sol	Sol	Fa	MI	La	re	mi	F fa ut	MI	re
C sol fa	Sol	Fa	MI	La	re	mi	D sol re	Fa	mi
B fa mi	Sol	Fa	MI	La	re	mi	C fa ut	MI	mi
A la mi re	Sol	Fa	MI	La	re	mi	B mi	La	re
G sol re ut	Sol	Fa	MI	La	re	mi	A re	Gamut	re
F fa ut	Sol	Fa	MI	La	re	mi	EE	EE	mi

IV. We

an Order for Singing by N O T E.

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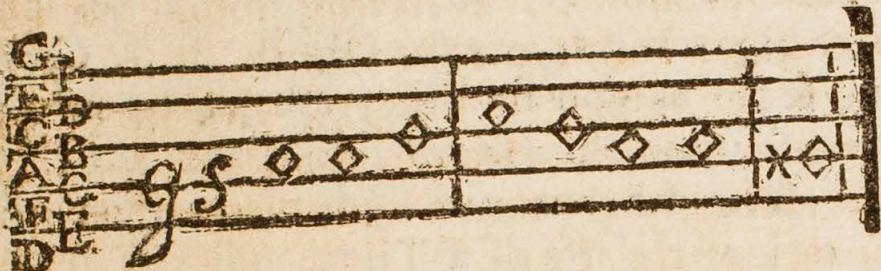
IV. We shall now go on to give an Explanation of the *Gamut*, or the above marked Scale of Musick. And here are (as the Reader may observe with his Eye) upon the *Gamut* or Scale of Musick two Marks, one over against the uppermost *G* but one, (mark'd thus *gs*) the other over against the lowermost *F* but one (mark'd thus *g*:) these are called *Cliffs*, the former is called the *G sol re ut Cliff* from the Place where it stands; the other is the *F fa ut Cliff*, so denominated from it's Station upon the *Gamut*. How they are both marked, you may see yet plainer in the Begining of this Book. The first of these is placed upon the *Trebles*, or upper Parts; and wherever it stands upon your Tune, call the Line it stands upon *G*, as you find it stands upon the same Letter in the *Gamut*. Then you are to call the Lines and Spaces above in order, *A, B, C, D, &c.* as you find they are

so called in the *Gamut*. Call the Lines and Spaces below this *G sol re ut Cliff* *F, E, D, C, B, A, G, &c.* as you find they are placed in the same wise upon the *Gamut* under the said *Cliff*.

V. The other is the *Cliff* used upon the Bass, or lower Parts of a Tune, and you are to call the Line it stands upon *F*. Then the Lines and Spaces above ascending are *G, A, B, &c.* those descending are *E, D, C, B, A, G, &c.* just in the Order you find upon the *Gamut*. To illustrate this by a familiar Instance, take Notice, That any Tune is only so many Lines and Spaces (upon which Notes may be placed) taken from the *Gamut*; and that each Line and Space corresponds with the Line and Space answering it on the *Gamut*; and the same Letter and Name is understood to be thereupon, which is in the same Places of the *Gamut*. We will then take the first Line of *Windsor Treble*.

Here

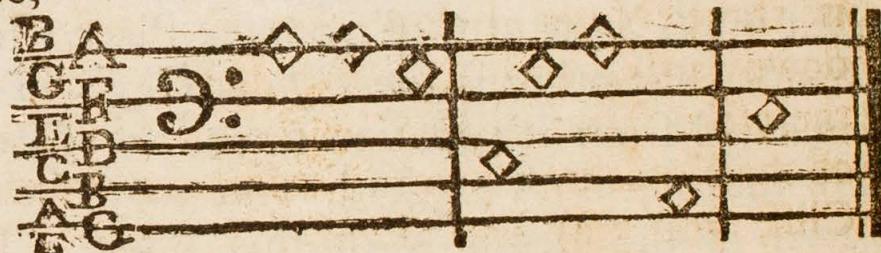
Some brief and very plain INSTRUCTIONS



Here observe every Line and Space is marked at the Begining of the Tune with its proper Letter. Upon the lowest Line but one stands the *G sol re ut Cliff*, which answers to the Line upon the Gamut where the same *G sol re ut Cliff* does stand. If a Note stand upon that Line I say it stands upon *G*, as you find the last Note does so. The Spaces and Lines above I call in the Order of, ascending, and as they are there marked ; *A,B,C,D,E, &c.* I observe on the Space above the Cliff *A*, as the Space above the *G sol re ut Cliff* upon the Gamut, is *A*, as you will there find. And therefore the two first Notes ; and the two lastNotes but one, being a

Space above the *G Cliff*, I say they stand on *A*. The third and fifth Notes are on the Line above that Space, which is *B*, I say therefore, they are in *B*. So the fourth Note is upon *C*. Thus are you first of all to learn to name the Letters upon your Tunes from the Gamut.

Again, let us take the *Bass of Windsor*, the first Line,



First of all observe the *F fa ut Cliff* which shews the Tune to be a *Bass* ; the Line it stands upon you must call *F*, then the Lines and Spaces below you are to call gradually de'cending) *E,D,C,B,A,G,F,&c.* The Lines and Spaces above you are to call, *G,A,B,&c.* Thus in the

Tune

for Singing by NOTE.

II

Tune before us, the first Note stands a Space and a Line above the *F Cliff*. I call the *Cliff F*, I call the Space above, *G*, the Line above that, *A*, which is the Place where the two first Notes stand. I say then those two Notes stand upon *A*. The third Note is but one Space above the *F Cliff*, it stands therefore upon *G*, which is a Note above *F*. The fourth Note is three Notes below the *F Cliff*, I count downwards, and say, *F,E,D,C*; that Note therefore stand upon *C*. And so of all the rest of the Notes by counting up or down from the Cliff, you may find them.

Here again observe that the Line of your *Bass*, which has the *F Cliff* upon it, answers to the Line on the *Gamut*, which has the same Cliff placed upon it; and the Spaces and Lines above and below the *F Cliff* upon the Tune are called by the same Letters, which are above and below the same Cliff upon the *Gamut*. From

hence it follows, that having found your Cliff and given it its proper Name, it is easy to name the respective Letters, with which every Note in the Tune stands, altho' the Letters are not actually set down upon those Lines and Spaces of the Tune.

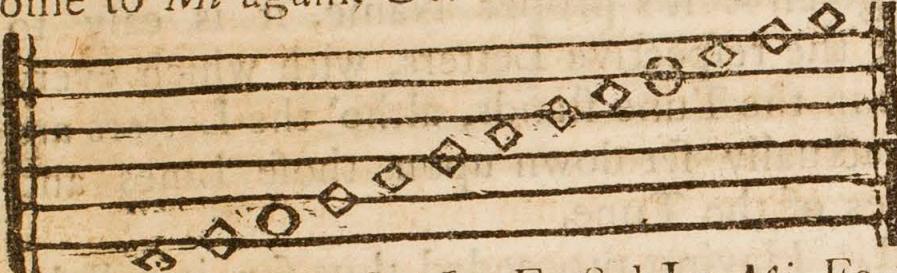
VI. Having proceeded thus far, it will be no difficult Thing to name the Notes by the Syllables *Fa, Sol, La, Mi*, in order to find which are half Notes and which are whole Notes; to give them their due and proper Sound. *Mi* is your Master Note; when you have found which Note is *Mi*, call the Notes above *Fa, Sol, La, Fa, Sol, La*, then the eighth Note will be *Mi*, according to the Rule before mentioned that *every Eighth is the same*. Then you go over with the same Notes again, 'till you come again to *Mi*; and so on forever. The Notes below *Mi* are the fore-mentioned

C

reversed,

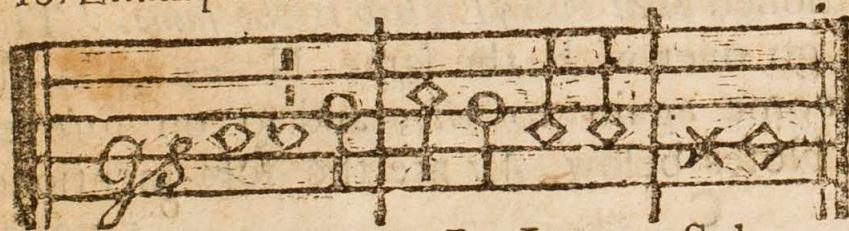
Some brief and very plain INSTRUCTIONS.

reversed, *La*, *Sol*, *Fa*, *La*, *Sol*, *Fa*, then you come to *Mi* again, &c. For Example



Fa, Sol, La, Mi, Fa, Sol, La, Fa, Sol, La, Mi, Fa, Sol

VII. The next Question then is, how to find *Mi*, which having found, we may with Ease call the other Notes above or below by their proper Names? And here the Answer is, That the *natural* Place for *Mi*, is in *B*. Look in the first Column of the Gamut, and you will find *Mi* upon *B*, which is the *natural* Place for it. See for Example the first Line of *Windsor Treble*.



La La Mi Fa Mi La La Sol

Here I cast my Eye upon the *G Cliff*; I call the Line it stands upon *G*; the Space above I call *A*, the Line above I call *B*, &c. according to the Order of the Gamut. The two round Notes (which I have so marked for Distinction's sake) stand upon *B*, I call them *Mi*. The Note below I call *La*, the Note below that *Sol*, &c. The Note above I call *Fa*, if there were another above that, I would call it *Sol*, and another above that, I would call it *La*, &c. according to what we said above. So that *Mi* stands upon the Line above the *G sol re ut Cliff*, and so you will find it upon the first Column of the Gamut, where *Mi* stands upon the Line above the *G Cliff*, as it does upon this Tune. And the Notes above and below are called by the same Names, both upon the Tune and the Gamut. So the Space above the *Cliff*, upon both the Gamut and the Tune is called *La*.

So for a *Bass*, find your *F fa ut Cliff*, call the

for Singing by N O T E.

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the Line it stands upon F, then count the Lines and Spaces above or below by their respective Letters, (according to the Rule before laid down concerning the Letters) until you come to that which you should call *B*, and there is the Place for *Mi*. For Example, take the last Line of *Cambridge Short Baffs*.



fa sol fa Mi la la

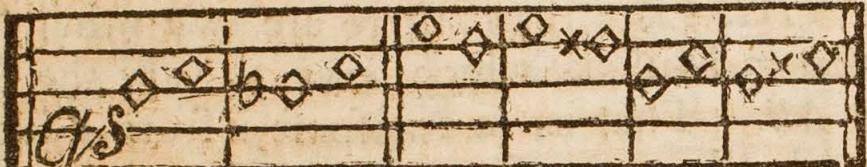
First, I cast my Eye upon the upper Line but one, there I find the *F Cliff*. The Line it stands upon I call *F*; then I descend and call the Space below, *E*; the Line below that Space I call *D* the Space below that Line *C*; the Line below that is *B*, and there stands your *Mi*; (which for Distinction sake is made round) So upon your Gamut (Column first) run down

from the *F Cliff* five Letters, and you will find *B*, and *Mi* over against it.

VIII. But then there are two other Cliffs used in Musick, which serve to vary the Place of *Mi*. That is, to transpose it from *B* it's natural Place, to some other Place or Letter, These are called, the one of them a *Flat*; the other a *Sharp*. Their Marks see in the Beginning of this Book. The *B Flat* depresses a Note half a Sound lower. Thus we said before, that from *Mi* to *Fa* is but an half Note; but if *Mi* have a *Flat* upon it, it is an whole Note from *Mi* to *Fa*, that is *Mi* is an half Note lower than it was before. The *Sharp* serves to raise a Note as much higher; thus from *La* to *Fa* ascending is but an half Note, but if *Fa* be sharped, it is an whole Note above *La*. From *La* to *Sol* descending is an whole Note, but if *Sol* be sharped (which is under *La*) that *La* is but an half

Some brief and very plain INSTRUCTIONS

half Note above ; for it raises *Sol* an half Note higher, and so nearer to *La*. For Example,



Mi, fa fa fa la sol la sol Mi fa Mi fa

So that the Flats are usually put upon the half Notes *Mi Fa*, and *La Fa*, (that is the undermost of them) to distance them an whole Note from one another. The Sharp is put upon the whole Notes to make them but half a Note distant, or upon the uppermost of two half Notes to make them an whole Note distant. See the above cited Example, where the two first Notes are half a Note's Distance ; the third and fourth are an whole Note's Distance. The fifth and sixth are an whole Note's Distance ; the seventh and eighth are an half Note's Distance ; the

ninth and tenth are an half Note's Distance, and yet the eleventh and twelfth Notes, altho' upon the same Place, are an whole Note distant.

N. B. That the Flat alters the Name of the Note before which it is placed ; the Sharp altho' it raises the Note, yet does not always change the Name.

Note also, That it is evident from the Gamut that the Flat makes a Note or Line, before which it is placed, half a Note lower ; and a Sharp makes it as much higher. For look upon your Gamut, Column first, and you will see that from *B* to *C* is half a Note, viz. *Mi, Fa* ; but look upon Column second, and you will find from *B* to *C* is an whole Note, as *Fa, Sol*, that is, *Mi, Fa*, in the first Column is turned into *Fa, Sol*, because *Mi* in the Column has a Flat upon it, which turns it into *Fa*, altering the Name of the Note, and making it an half Note lower. So look upon Column first

of the Gamut, and you will find, that from *E* to *F*, which is there *La*, *Fa*, and in Column second, where from *E* to *F* is *Mi*, *Fa*, is but half a Note, (as we said in the former Part of this Book:) but in Column third, where *E* is flattened from *E* to *F* is an whole Note, viz *Fa*, *Sol*.

So as the Sharps; from *E* to *F* in the first Column is but half a Note, that is *La*, *Fa*; but in Column fourth, where *F* is sharp'd, from *E* to *F* is an whole Note, that is *La*, *Mi*. And so you may find it in the rest of the Columns, where there is a Sharp, it is placed upon that which was an half Note in the preceeding Column, to make it an whole Note, where it stands; which is the Cause of the Remove of the *Mi*, which is the Governor of the Semitone in every Column.

IX. This gives you the Reason of the Removes of the *Mi*; namely, the making the Semitones whole Tones, or the half Notes whole

Notes. So that *Mi*, being but a half Note below *Fa*, the Flats or Sharps upon it making the Places of *Mi*, and *Fa*, an whole Note distant, (and the same holds good as to *La*, *Fa*, which are also half Notes, as well as *Mi*, *Fa*, it follows that *Mi* must be removed.

X. The natural Place of *Mi* is in *B*; but the Flats and Sharps remove the *Mi*. Therefore what shall I do to find my *Mi*, when there are Flats or sharps at the Beginning of the Tune? Now the Rules are these: The natural Place of *Mi* is in *B*; but if *B* be flat, *Mi* is in *E*; if *B* and *E* be flat, *Mi* is in *A*. Thus for the Flats. If *F* be sharp, *Mi* is in *F*; If *F* and *C* be sharp, *Mi* is in *C*; and if *F* *C* and *G*, be sharp, *Mi* is in *G*. That is, look upon *B*, and there is your *Mi*, unless you find a Flat placed upon it, and then count up to *E*, and there is your *Mi*; but if a Flat be there too, count down to *A*, and there is the *Mi*. Or, if there

Some brief and very plain INSTRUCTIONS

there be no Flats, but Sharps, look up to F, and if that be the sharped Note, there is Mi; unless when you look down to C, and find it sharped, and then is the Mi in C. Or, lastly, look down to G, and if that be sharp'd too, the Mi is there. *Take this short Scheme.*

The natural Place for Mi is in B, but if

B ----- }
B & E } be flat, Mi is in { E
A

And if

F ----- }
F and C } be sharp, Mi is in { F
C
G, C & G } C
G

And when you have found your Mi, in any of all these Variations, the Notes above are Fa, sol, La, Fa, Sol. &c. and below, La, Sol, Fa, La, sol, &c. as before.

XI The following Examples will shew us the several Removes of Mi; and here the Re-

der is desired to compare every Example with the Gamut, and he will find it answering, Note for Note; only he must observe the distinct Columns of the Gamut. You will find the Letters, the Notes, the Place of the Mi to correspond exactly. So, compare the first Column of the Gamut with the first Example, where Mi is in B; the second Example with the second Column, where B is flat, and Mi is in E, and so of the rest. The Tune will answer the Gamut in all Points, as much as the Figures and Inches upon two Carpenter's Squares are alike, and answer one another.

Mi in B



SolLaFaSolLaMIFaSolLaFaSol

for Singing by NOTE.

17

B flat, Mi in E.



LaMiFaSolLaFaSolLaMiFaSol
B and E flat, Mi in A.



LaFaSolLaMiFaSolLaFaSolLa
F sharp, Mi in F.



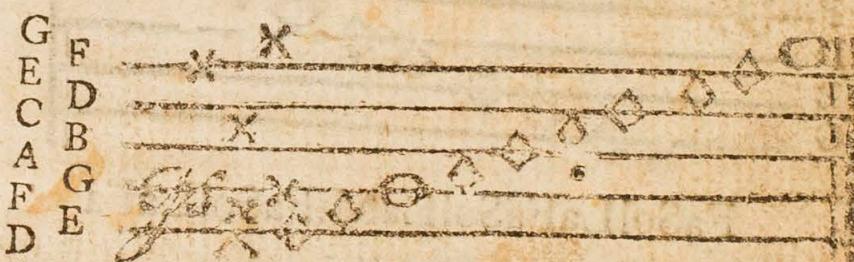
SolLaMiFaSolLaFaSolLaMiFa

F and C sharp, Mi in C.



FaSolLaFaSolLaMiFaSolLaFa

F, C, and G sharp, Mi in G.



FaSolLaMiFaSolLaFaSolLaMi

We shall now pass to give all these Examples of the Place of Mi in the Bass.

Mi

Some brief and very plain INSTRUCTIONS

Mi in B.



FaSolLaMiFaSolLaFaSolLaMi

B flat, Mi in E.



FaSolLaFaSolLaMiFaSolLaFa

B and E flat, Mi in A.



SolLaMiFaSolLaFaSolLaMiFa

F sharp, Mi in F.



MiFaSolLaFaSolLaMiFaSolLa

F and C sharp, Mi in C.



LaFaSolLaMiFaSolLaFaSolLa

F, C, and G sharp, Mi in G.



LaMiFaSolLaFaSolLaMiFaSol

XII. I told you before, that these Examples do exactly correspond with the Gamut. We will put this a little into Practice. Take the last Instance, where you will find the F Cliff, which is the Mark of the Bass. You see that F, C and G are sharped. Look upon the last Column of your Gamut, and you will there find, F, C and G sharped. Take the upper Line of your Tune, which is marked with the F Cliff, place that Cliff upon the last Column of the Gamut upon the said Cliff in the Gamut; you will find the Cliff stands upon F, both in the Gamut, and the Tune, and that both on the one, and the other, the Name of the Note is La, and that both are sharped. Then look upon the Space above, in the Tune, and in the Gamut, and you will find a Sharp on both alike, and both have the Letter G upon them; and the Notes upon both are Mi, &c. And so you will find as to all the rest of the Lines & Spaces.

So you may compare the Treble, with the Gamut, by placing the *G sol re ut* Cliff upon the same Cliff in the Gamut; and the Lines, Spaces, and Names of the Notes, as also all the Flats and Sharps will answer one another.

XIII. Tunes are said to be upon a flat Key, or a sharp Key. To know whether your Tune be upon a flat Key or a sharp Key, this is the general Rule. If the two Notes above the last Note of your Tune be whole Notes, it is upon a sharp Key; but if the two Notes above, be one an whole Note, and the other an half Note, then it is a flat Key. For Instance, in *Canterbury* Tune, the last Note is upon *G*, and is called Fa; the Notes, above must be Sol, La, which are two whole Notes, so that from Fa to La is a greater Third. Again, in *Windsor* Tune, the last Note stands upon *A*, and is called La; the Notes above are Mi, Fa. Now altho' from La to Mi be an whole Note,

D

yet

Some brief and very plain INSTRUCTIONS

yet from Mi to Fa is but an half Note, which makes it a lesser Third. The former is called by the Latins *Diton Major*; the latter *Diton Minor*. And La, Mi, Fa, making but a lesser Third, the tune is upon a flat Key. For in *Canterbury* Tune, Fa, Sol, La, rises half a Note higher than La, Mi Fa. For the former consists of two whole Notes; the latter of an whole Note and an half Note. And when you have learned to raise and fall the Notes, the Difference of the Sound will be perceptible by the Ear. From this Difference of the greater and lesser Third, it follows, that Tunes upon sharp Keys are more chearful, and sprightly, and therefore more suitable to Psalms of Praise and Thanksgiving. And the flat Keys being more grave and mournful, are therefore best set and sung to penitential Psalms and melancholly Airs. Let any Man sing the *Penitential Hymn*, in the following Collection of Tunes,

and he must allow what I have been asserting.

XIV. I cannot dismiss this Subject of the flat and sharp Keys, without speaking something of the old Way of naming the Notes from the Keys. Thus say some, if the Key be flat, Mi is the Note above the Key; and if the Key be a sharp Key, the Note below is Mi. A Thing which is absolutely false. To name the Notes from finding the Key, is like drawing an universal Conclusion from particular and more restrained Premises. For altho' every Tune that has Mi above the Key Note, is upon a flat Key; and every Tune that has Mi below the Key Note, must be upon a sharp Key; yet it is not reciprocally true, that every flat Key has Mi above the Key Note; or that every sharp Key has Mi below the Key Note. For a Tune may end with Sol, and then Fa must be the Note below the Key. And so of others. It is so in *Playford's* Tunes set to *Sternbold* and *Hopkins's*

for Singing by N O T E.

21

Hopkins's Version of the Psalms : Where there are particular Notes flatted and sharped, which they could not be if the Mi was where the old Way of finding it would place it. Be pleased to look into those Psalms, particularly on the Tune called, *The Song of the three Children*. You will their find the second Note of the Bass, which according to the old Way of naming the Notes is called Mi, which is half a Note lower than the first Note Fa ; and yet this Mi is sharped, which is a Thing needless, if it be Mi. But according to our Gamut the first Note of that Bass is Sol, and the second Note is Fa, which because it is an whole Note below Sol, is sharped to make it half a Note lower. So that Sol, Fa, Sol, with the Fa sharp, is sounded like Fa, Mi, Fa, which Mi needs no Sharp, it being already but half a note from Fa naturally, and so does not want any raising by a Sharp. The same you may observe upon the third Note of the third

Line of that Treble, whose proper Name is Fa, and is sharped to make it a whole Note from La, the preceeding Note ; which Sharp were needless, if it were Mi, for Mi is an whole Note above La, without sharpening of it. And the same could I prove, if there were need, from the Flats on many Notes in those Tunes.

XV. The Notes in Musick do come under a further Consideration, and that is their *Length*, or *Shortness* in the Timing of them. They are known by the Names of a *Breve*, *Semibreve*, *Minim*, *Crotchet*, *Quaver*, *Semiquaver*. These two last are seldom used in Psalm Tunes, but are more frequent in Songs, Madrigals, and light Airs. The other better becoming the grave and solemn Worship of the Temple.

As for their *absolute Length* and *Measure* of Time in sounding ; a Semibreve is sounded in the Time that a Man may let fall his Hand slowly and raise it again ; letting his Hand fall at the

Some brief and very plain INSTRUCTIONS.

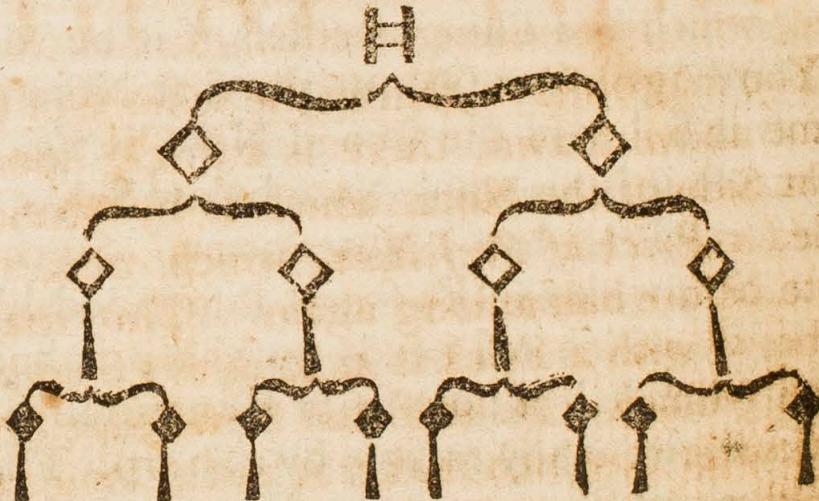
the first sounding, & taking it up when it is half done, which lifting up of the Hand finishes it.

As for their *comparitive Length*, one Breve contains two Semibreves, one Semibreve two Minims, one Minim two Crotchets, &c. So that if a Semibreve is sounding while a Man lets fall his Hand and raises it again, by Consequence a *Minim* is sounded while the Hand is falling, and another *Minim* while it is rising. And two *Crotchets* while it is falling, and two while it is rising, &c. The Marks of these Notes may be seen in the Begining of this Book.

XVI. From this different Length of Notes, arises what we call the *Time* of a Tune. Which is twofold, either *common Time* or *triple Time*. *Common Time* is when all go by two, as one *Breve* is two *Semibreves*, one *Semibreve* is two *Minims*, and so of the rest. But in *triple Time* all go by two except the *Semibreve*, which contains three *Minims*. Thus one *Breve* is two *Semibreves*, one

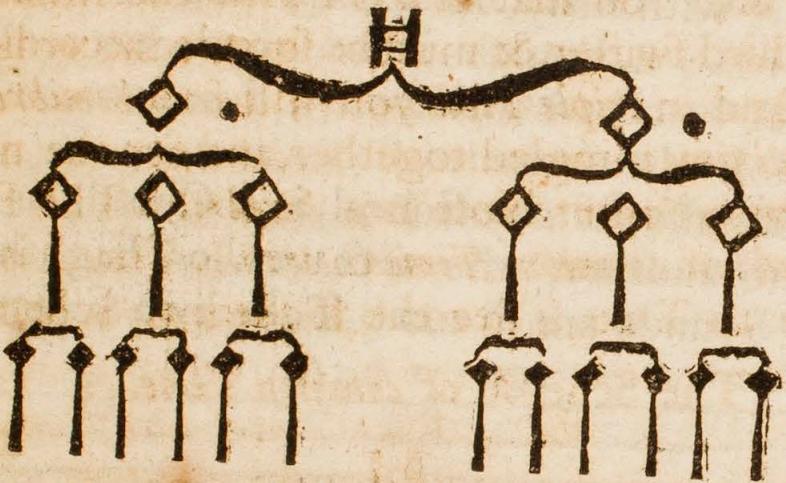
Semibreve is three *Minims*, one *Minim* two *Crotchets*, &c. So that in *trip'e Time* the *Minim* is one Third swifter, & must be sounded accordingly. And in *triple Time* you will find *Semibreves* and *Minims* mingled together, and for the most part every other Note is a *Minim*. The Proportion of *common Time* to *triple Time*, is as Three to Two. See the following Schemes.

The Scheme of *common Time*.



The

The Scheme of triple Time.



You may observe, that in the Scheme of triple Time above drawn, there is a Prick upon the right Side of the Note, which is by Musicians called a *Prick of Perfection*, which makes the Note before half as long again. Thus that Semibreve with a Prick is as long as a Semibreve and a Minim. Now if that Semibreve with a Prick after it, which makes it half as long again, be just as long as the three Minims under it,

then if that Prick were taken away, it would be as long as but two of those Minims. Therefore in your triple Time Tunes (where there is no Prick after the Semibreve) the Semibreve is to be sung just as long again as a Minim. Now one Minim and an half of a Minim in triple Time, is as long as one Minim in common Time; therefore the Semibreve in triple Time being unpricked, amounting to the Length of two Minims in the same Time, it must be as long as a Minim and a third of a Minim of common Time; that is a Semibreve in triple time is a third shorter than a Semibreve in common Time.

XVII. There are several Adjuncts of Musick, such as a *Repeat* (whose Mark see at the Beginning of the Book) which signifies, that that Part of the Tune which went before it, is to be sung over again. There is also a *Direct* (whose Mark also see at the Beginning of the Book) which serves

Some brief and very plain INSTRUCTIONS

serves to direct the Singer what Space or Line the Note in the next Page stands. There is also a **Tye** (see the Mark thereof in the forementioned Place) which is to inform you, that two, or three, or as many Notes as it is put to, are to be sung to one Syllable.

XVIII. The last Thing we have to treat of, is the Doctrine of *Concords* and *Discords*. It would be but an unintelligible Amusement to the vulgar Reader, (for whom this little Book is chiefly design'd) to give the physical and mathematical Solution of the Grounds, Cause and Effects of Harmony, as also the Reasons of Descant, which I might easily do. I only say, that among the seven Notes, (for there are no more in Nature, as we have already said, every Eighth being the same, only in an higher Key) a Third, lesser and greater, a Sixth, lesser and greater, a Fifth, lesser and greater are Concords. That is, if I sound a Third, or Fifth or Sixth,

above another Man, my Voice sounds harmoniously with his. A Second and Seventh are Discords; a Fourth is by some accounted a Chord, by others a Discord; but I am inclined to think the former.

Note also, if any Sound is a Chord, or Discord to another, the Octaves, or Eighths of those Sounds are so too. Take two Examples.



Here in the first Example, the second Note is a Third above the first, if they were both sounded, they would be harmonious (a Third being a Chord) and so is the upper Note, which is an Eighth above the second Note, the same is a Chord to the first and undermost Note.

Note. So in the other Example, the second Note is a Second to the first, which is a Discord ; and the upper Note being an Eighth above the Second, is also a Discord to the first and undermost Note.

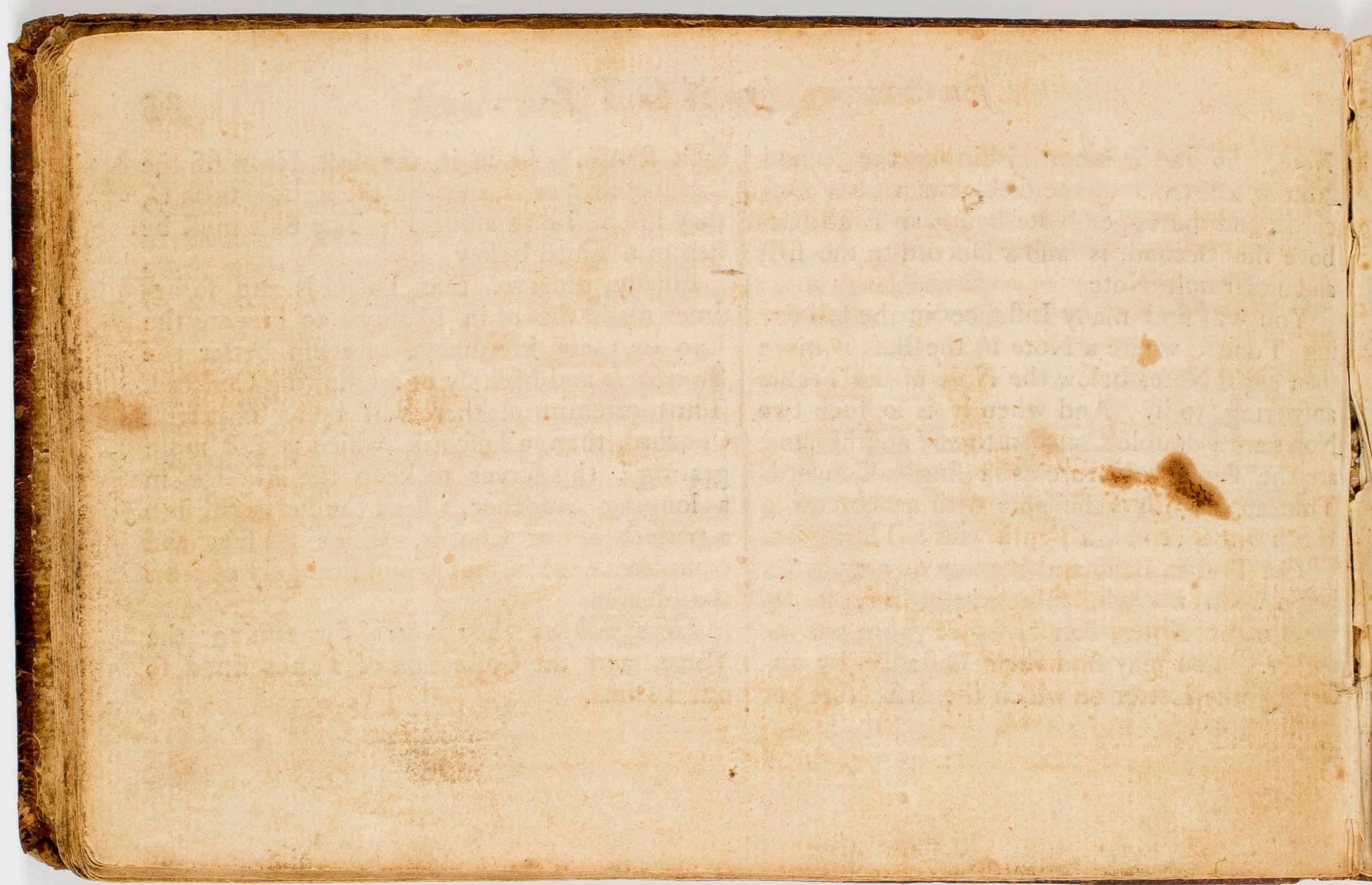
You will find many Instances in the following Tunes, where a Note in the Bass is more than eight Notes below the Note of the Treble answering to it. And when it is so, such two Notes are a double Concord to one another, and are the same in Nature as a single Concord. Thus an Eighth is the same with an Unison, a Ninth with a Second, a Tenth with a Third, &c.

The Treble, Bass, and Medius do not always begin upon a Pitch, sometimes three, sometimes eight Notes, &c. Distance from one another. You may find their Distance by observing the Letter on which the first Note of

each stands. Thus if the first Note of the Bass stand upon *A*, and the Treble begins on *C*, they are a Third asunder. The Bass must be begun a Third below.

Finally, observe, that Discords are sometimes made use of in Musick, to prepare the Ear by their Harshness, to relish better the Sweetness and Melody of a following Concord. Thus oftentimes, there will be an imperfect Concord, then a Discord, which is still more grating ; this serves to keep the Auditor in a longing Suspence, till all the Parts fall into a perfect Set of Chords, which finishes and compleats the Harmony, and strangely charms the Hearer.

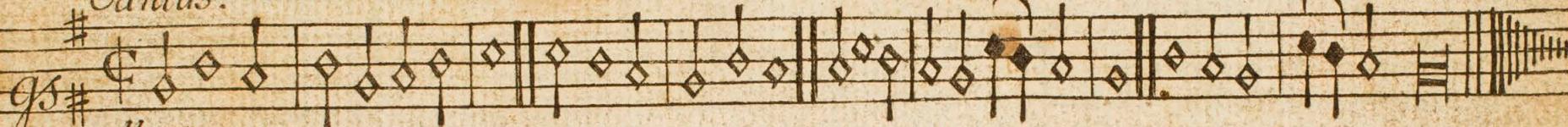
Here follows the Notes for tuning the Voice, and the Collection of Tunes fitted to our Psalms.



Canterbury Tune.

2.

Cantus.



Medius.



Bassus.



S: Mary's Tune.

Cantus.



Medius.



Bassus.

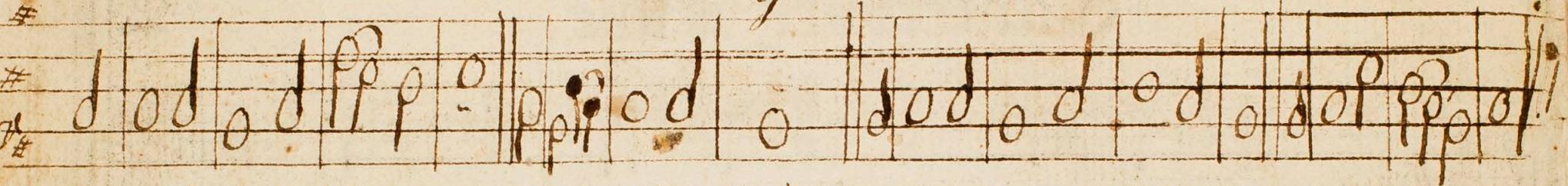


A

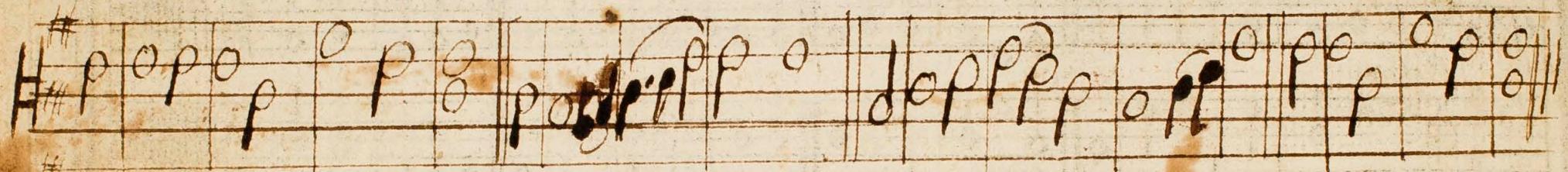
1

Fiddle

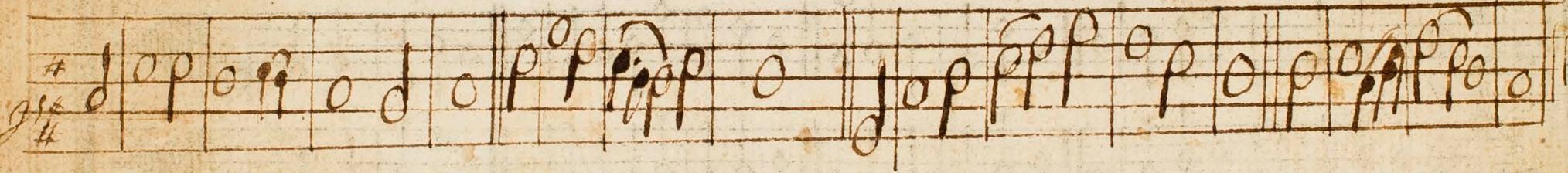
Barby Tune



Canter



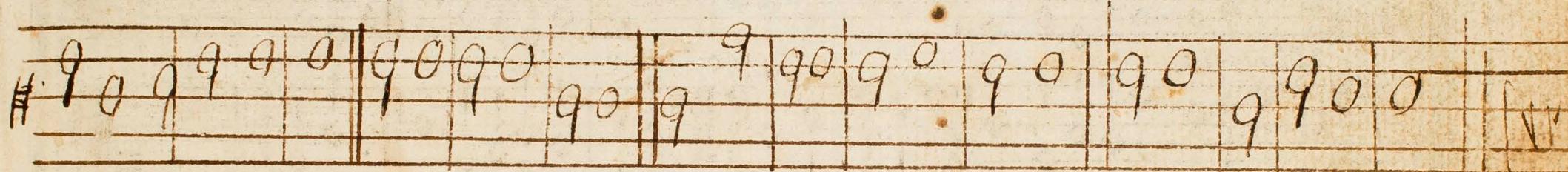
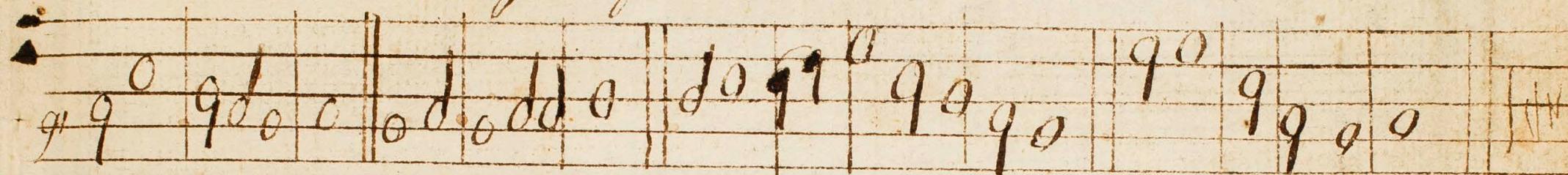
Ten.



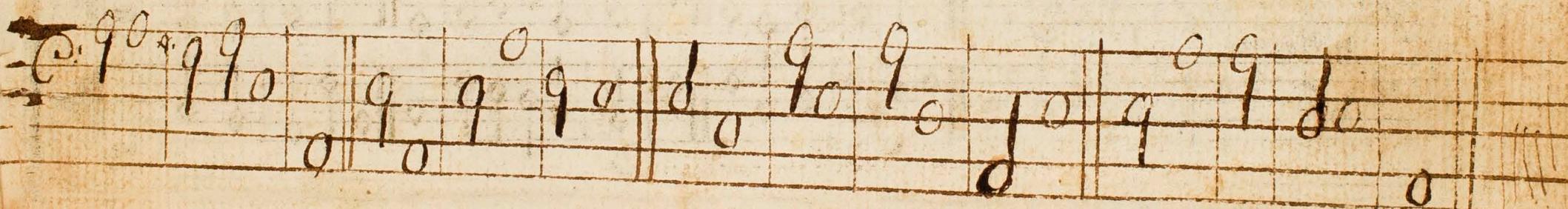
Bass



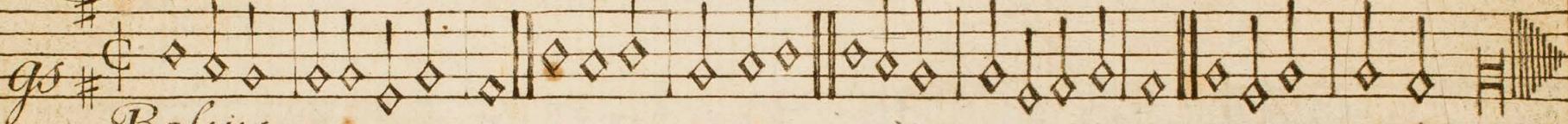
Guilford Tune



Ten.



3

*Cantus.*S^t David's Tune.*Medius.**Bassus.**Cantus.*

Gloucester Tune.

*Medius.**Bassus.*

A 2

Windsor Time.

4

Cant.



Med.



Bass.



Cantus.

York Time.



Medius.

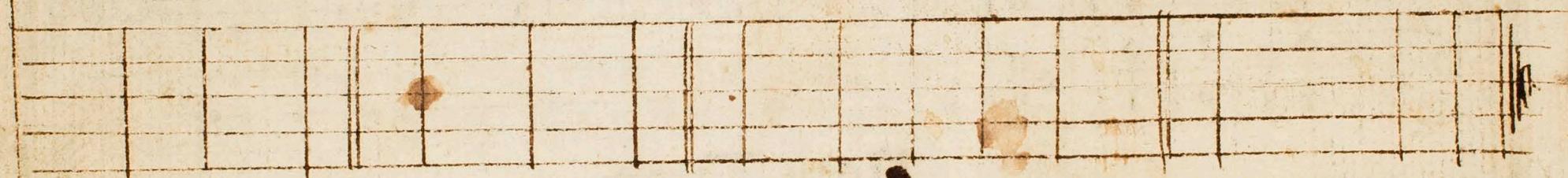
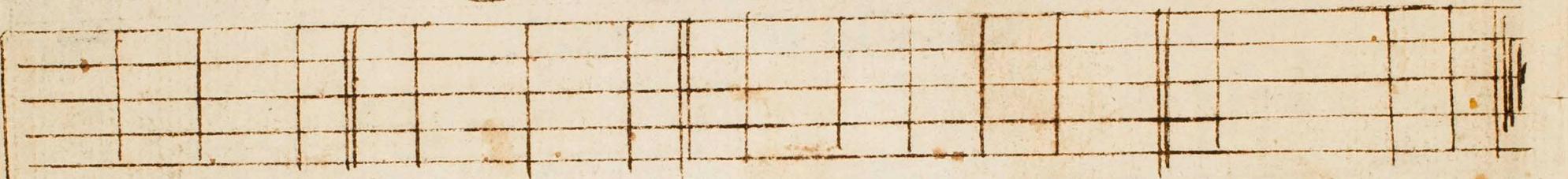


b Bassus.



A 3

Sutton. Tune



Tenor.



Bass

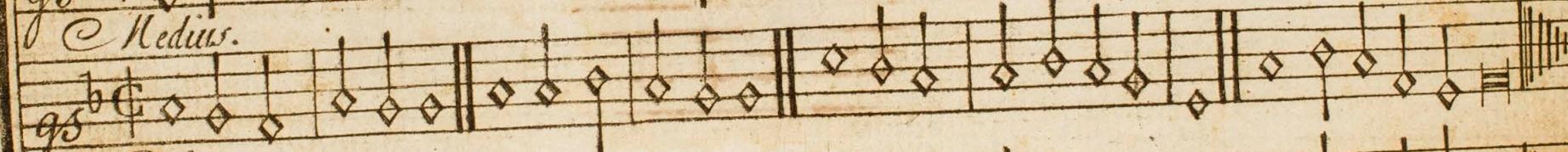




5.

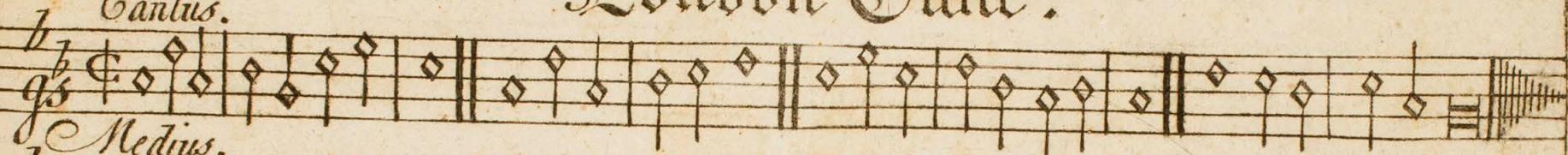
Cantus.*Medius.**Basso.*

Southwel Tune.

Cantus*Medius.**Basso.*

G.

London TUNE.

Cantus.*Medius.**Bassus.**Cantus.*

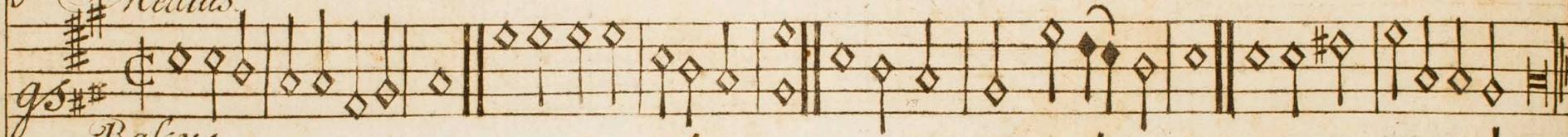
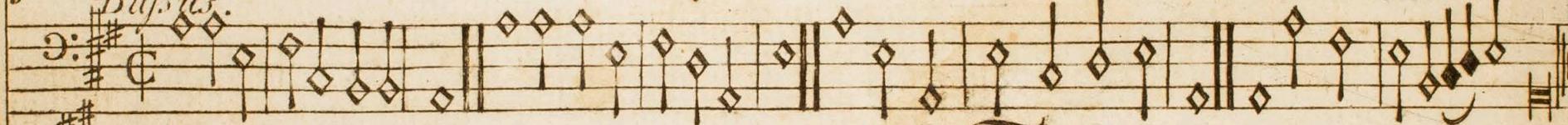
London new TUNE.

*Medius.**Bassus.*

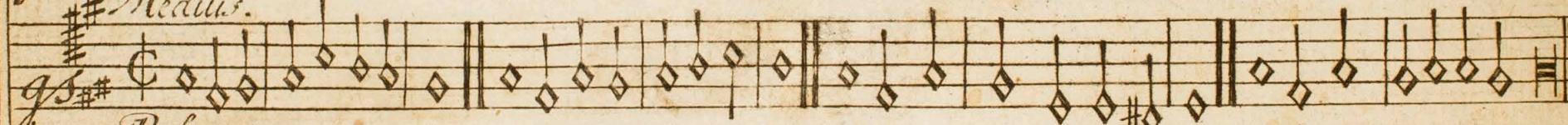
7.

Cantus.

100. Psalm Tune.

*Medius.**Bassus.**Cantus.*

Commandment Tune.

*Medius.**Bassus.*

Cantus.

Oxford Tune.

8.



Cantus.

Martyrs Tune.



9

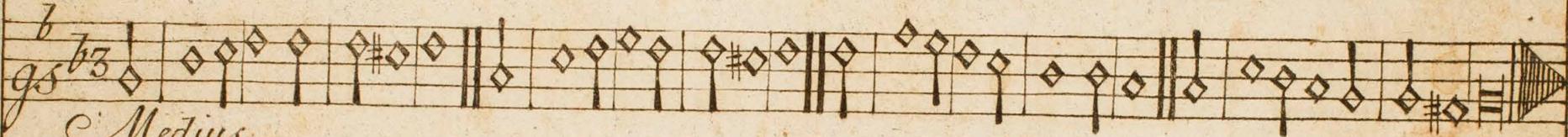
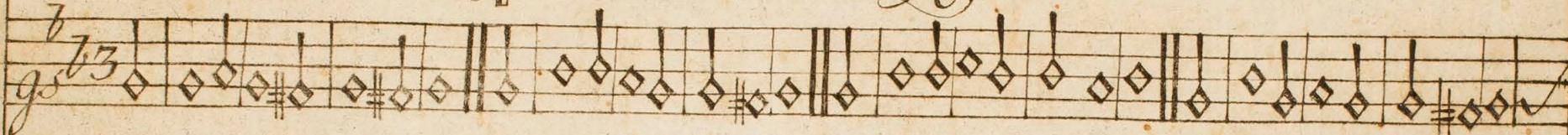
S^t. James's Tune.*Cantus.**Medius.**Basus.**Cantus.**Medius.**Basus.*Bella or 24th Psalm Tune.

C

Cantus.

Penitential Hymn.

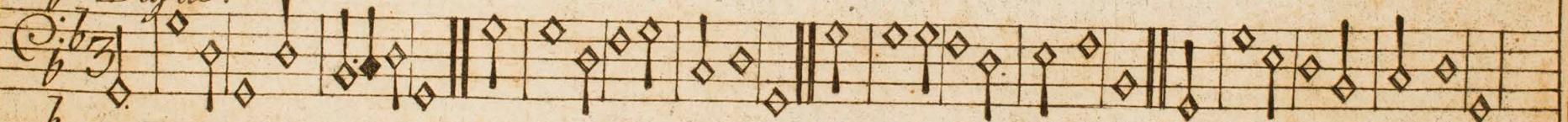
10



Medius.



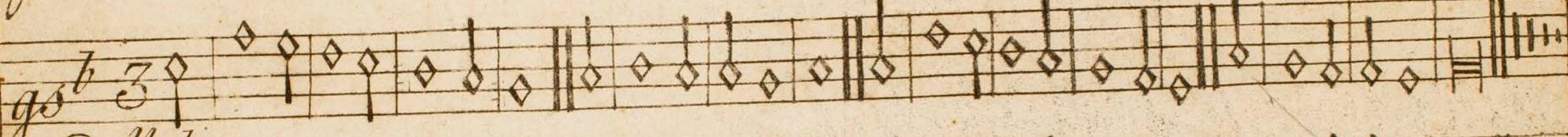
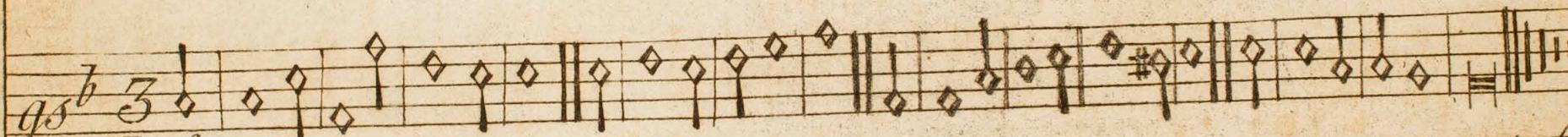
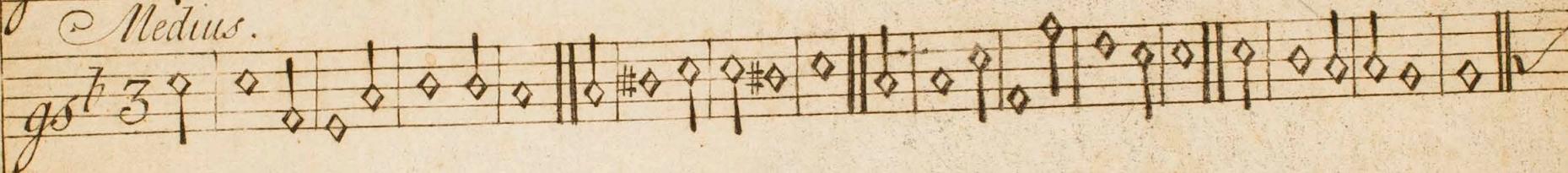
Basus.



C 1

11

81. Psalm Tunc.

Cantus..*Medius.**Basus.*

12

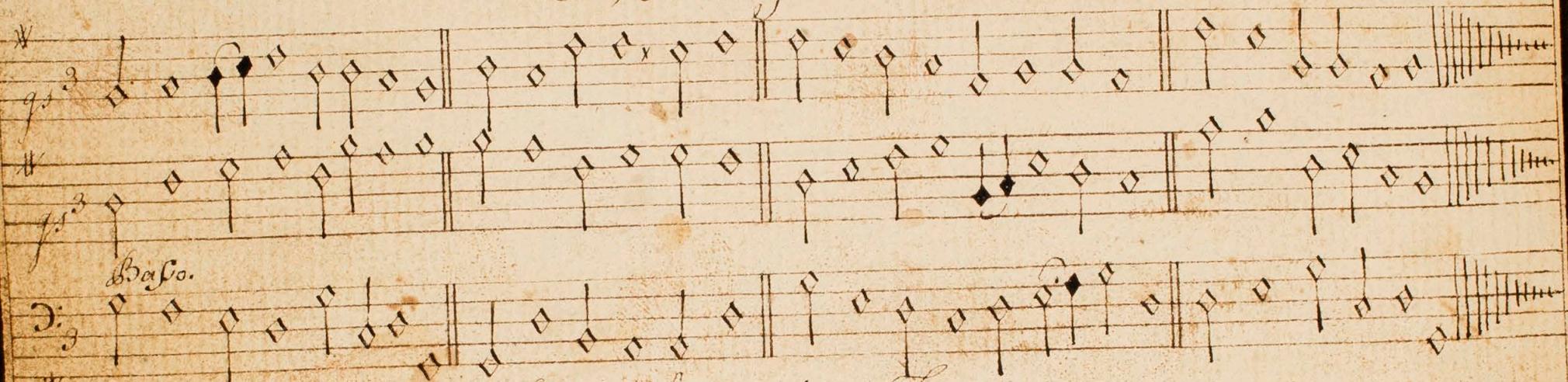
85. Psalm Tune.

Cantus.*Medius.**Basus.*

C 3

25

Nohring.



Cant.

St. Clement's Tune.



26

Ten.

Wellingborough.



Ten.

Lullenborough.



29

Tenor.

Elly Tunc.



Ambition.

Tenor.

Med.

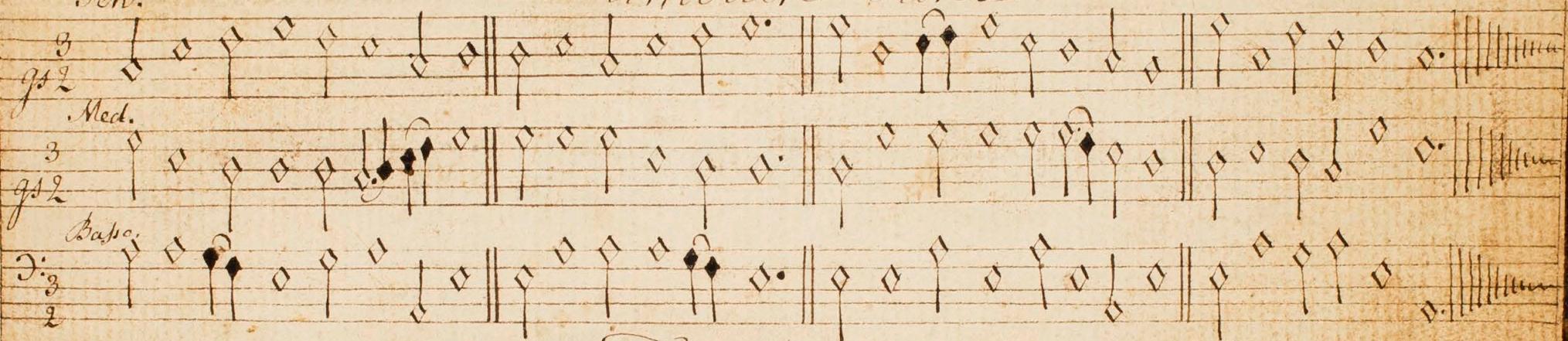
3

Basso.



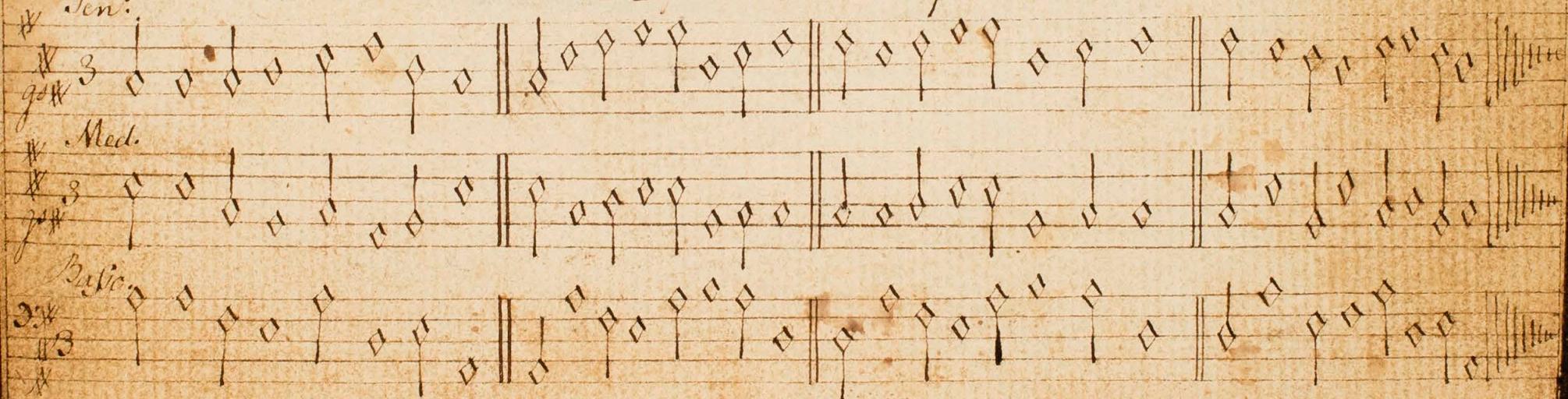
Plimouth Tunes

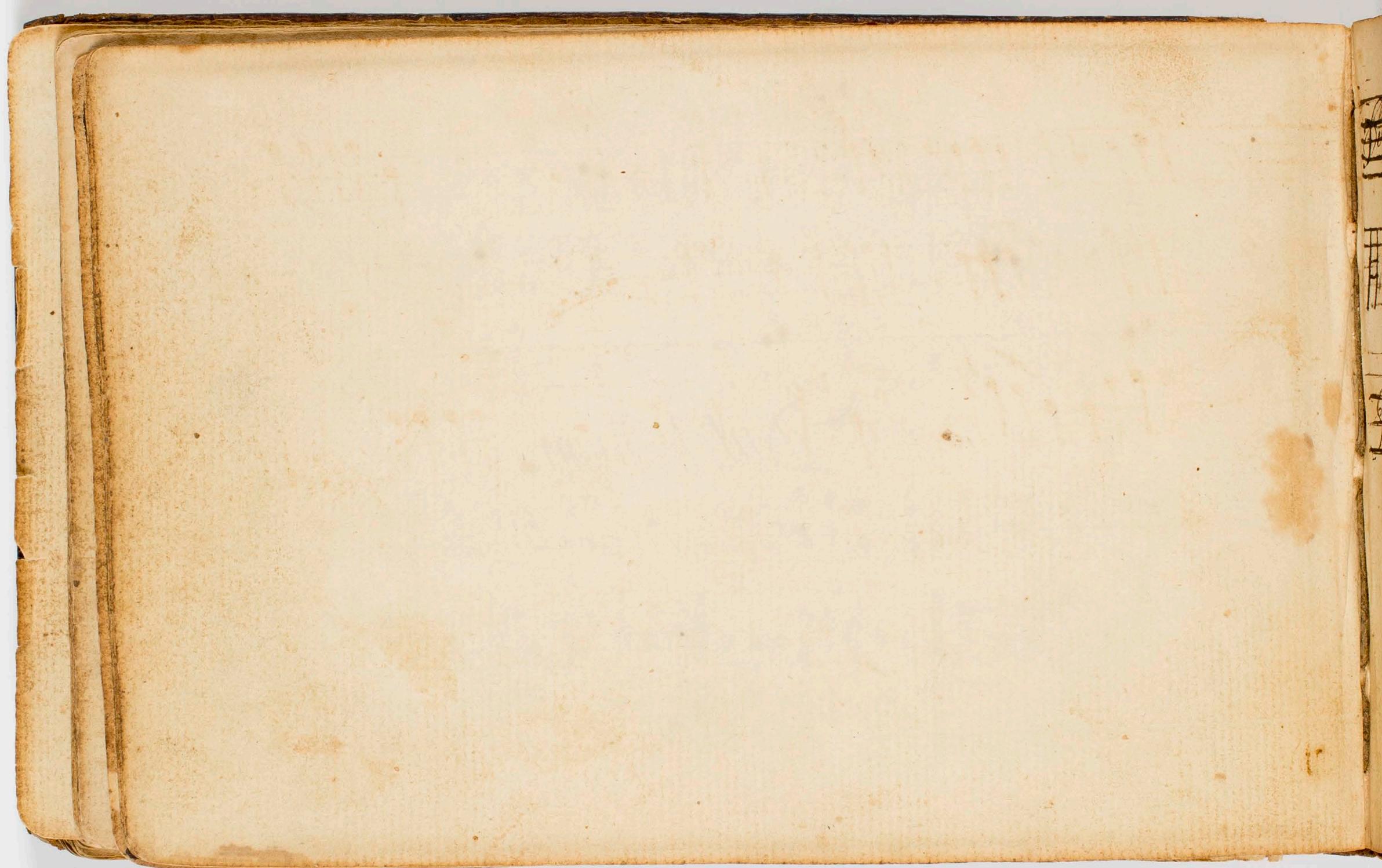
Ten.



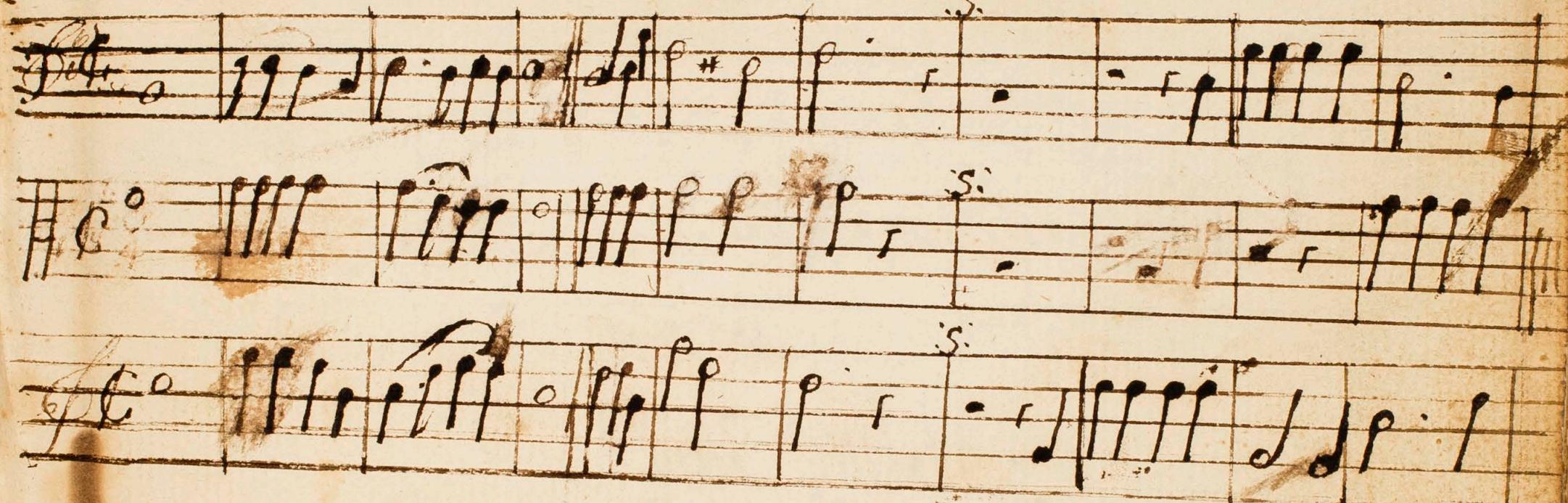
Dutch Hymn.

Ten.



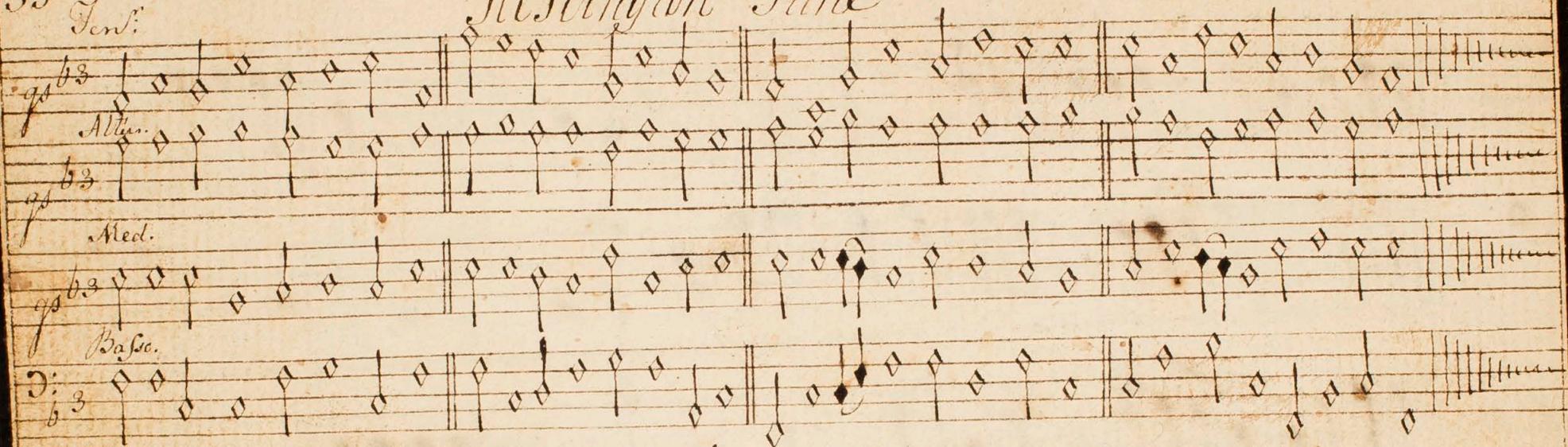


Psalm 31



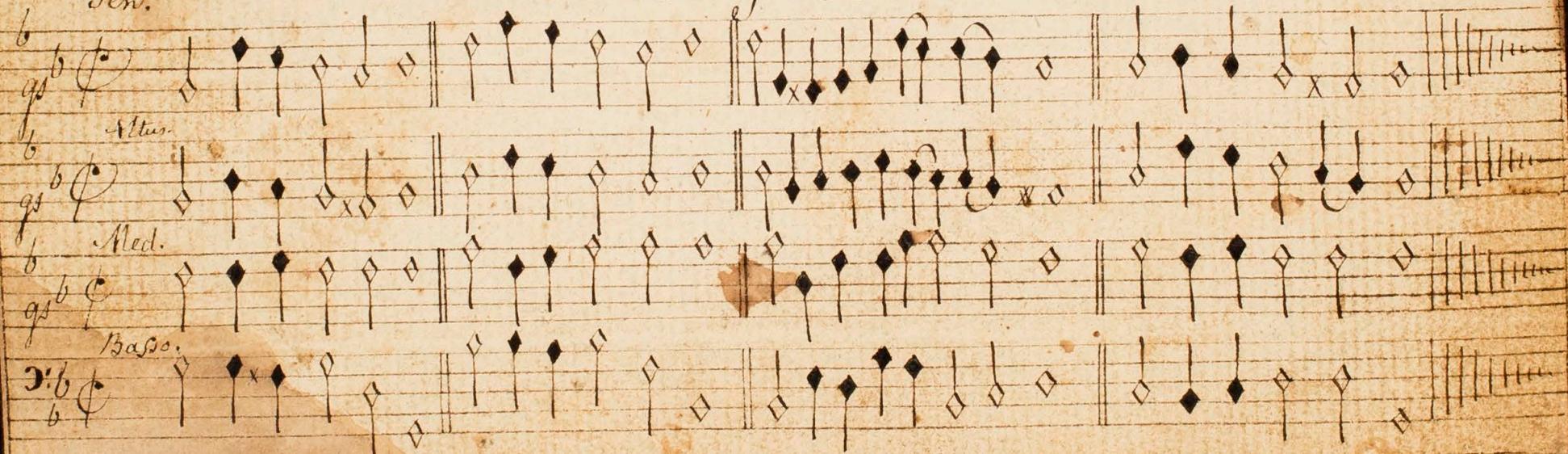
33

Ten.



Heslington Tune.

Ten.



Emmley Tune.

Ten:



Newbury Tune.

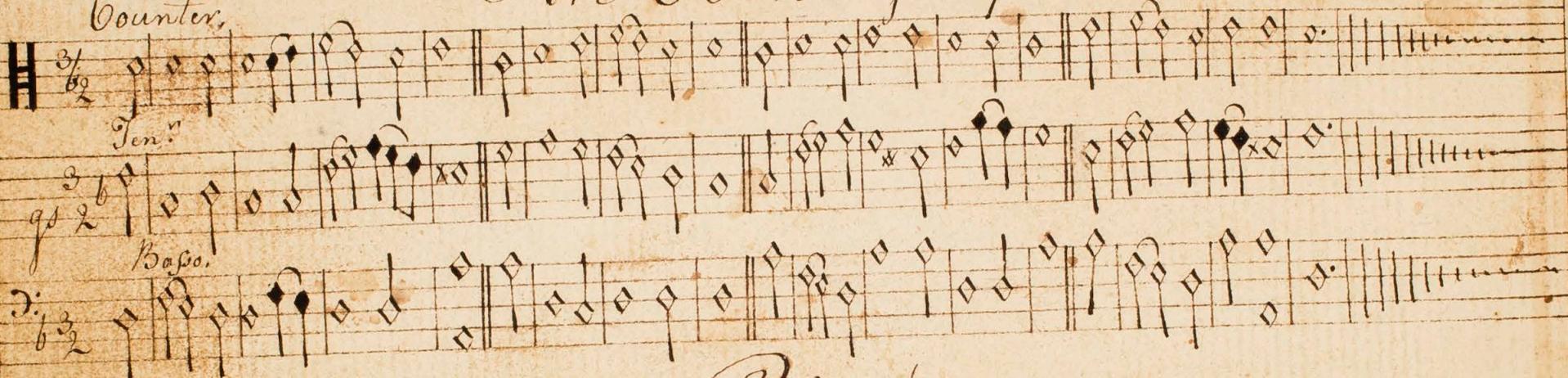
Ten:



37.

An Evening Hymn.

Counter,



New York.

Tenor:



Kidderminster.

Tenr.

3:4

Med.

Basso.

3:4

W.

W.

Abingdon.

Tenr.

3:4

Med.

Basso.

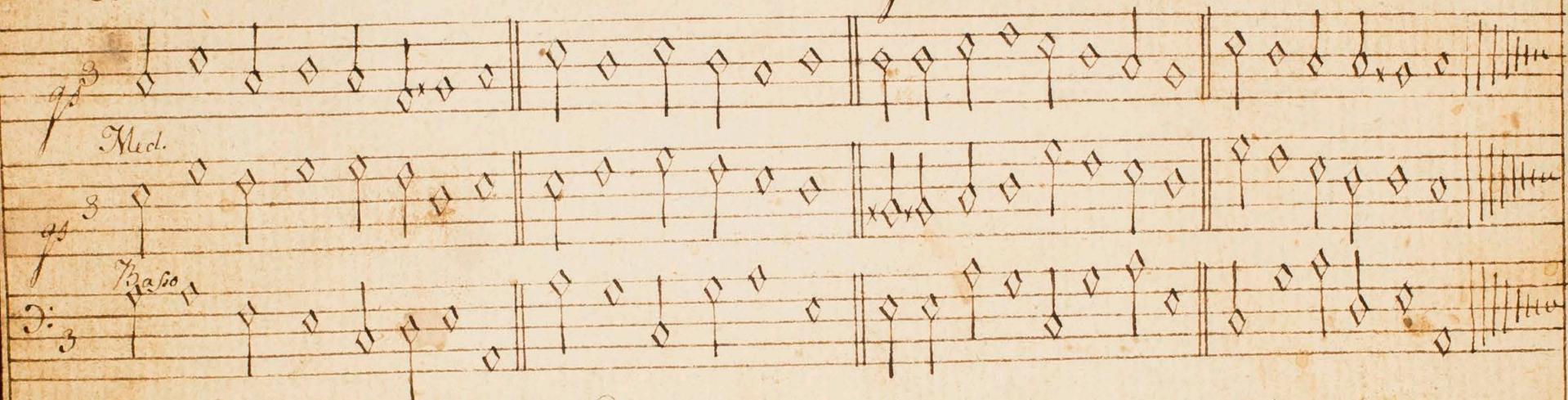
3:4

W.

41

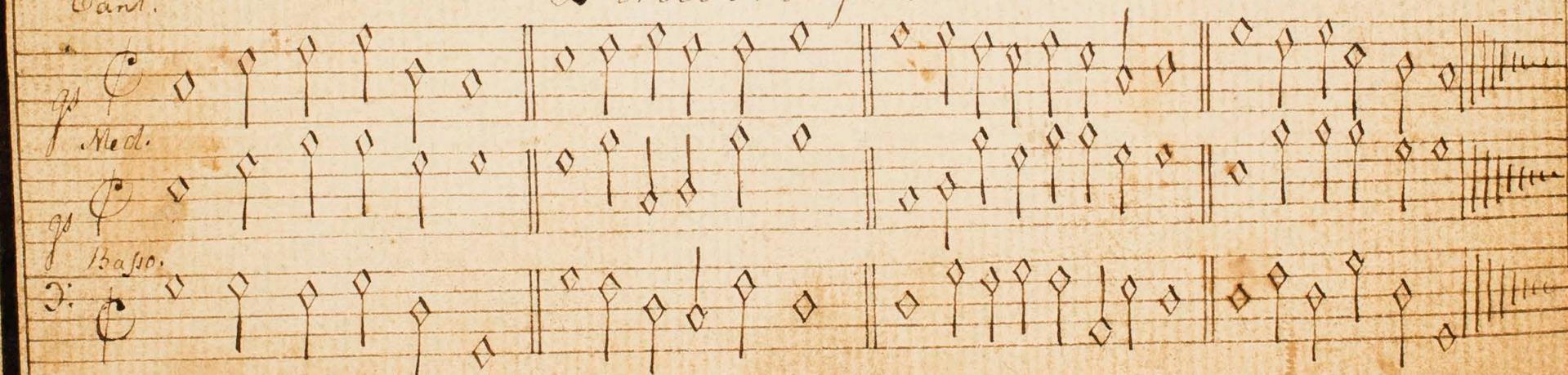
Cant.

Cambridge.



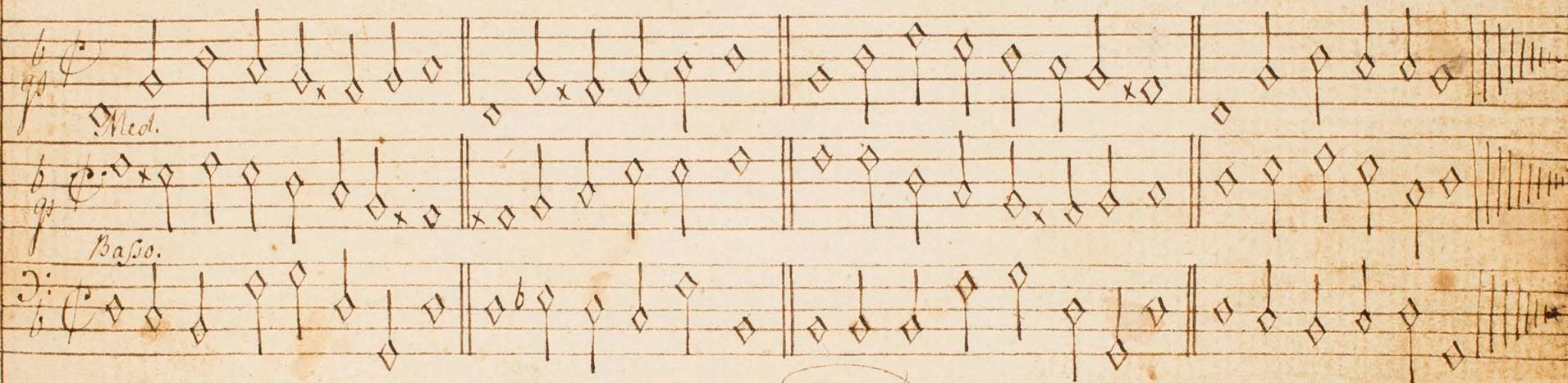
Cant.

Linborough.



Fareham.

Ten.



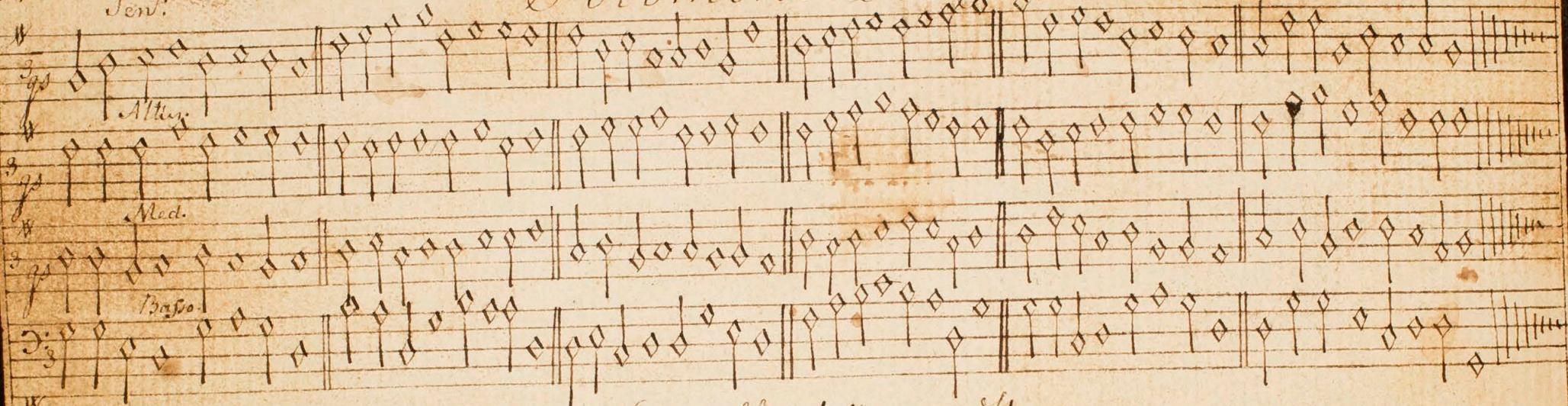
Ten.

Deerfield.



45

Ten.

Solomon's Song to 35th Psalm.

W

Altus.

Pallantine Hymn.

S:

Altus.

S:

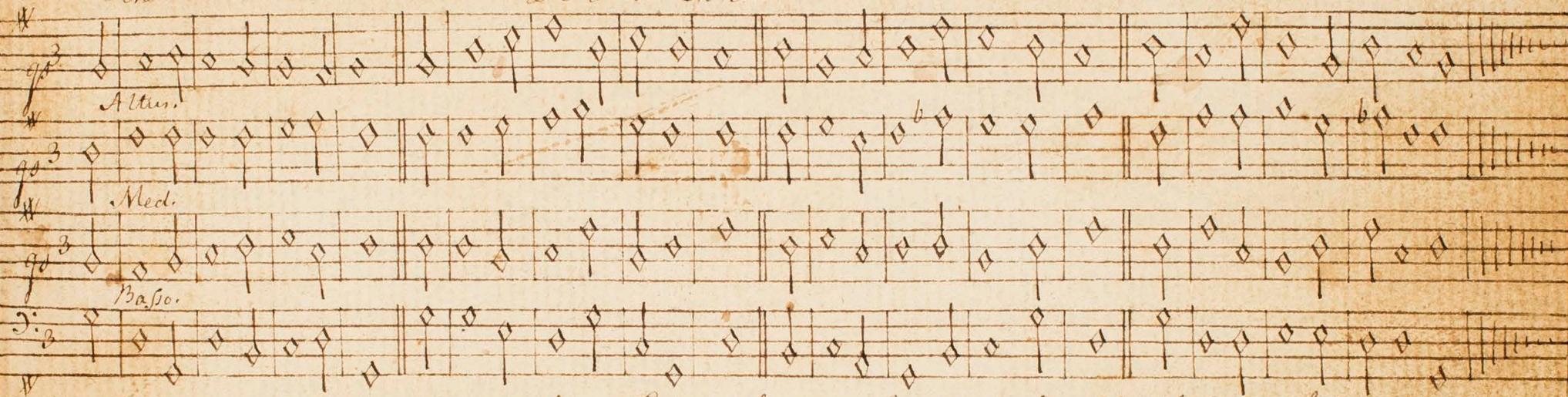
Dilectus.



Tenr.

Buckland.

46.



100 Psalm Tune by Holdright.



49

Tenor.

Cheshant.

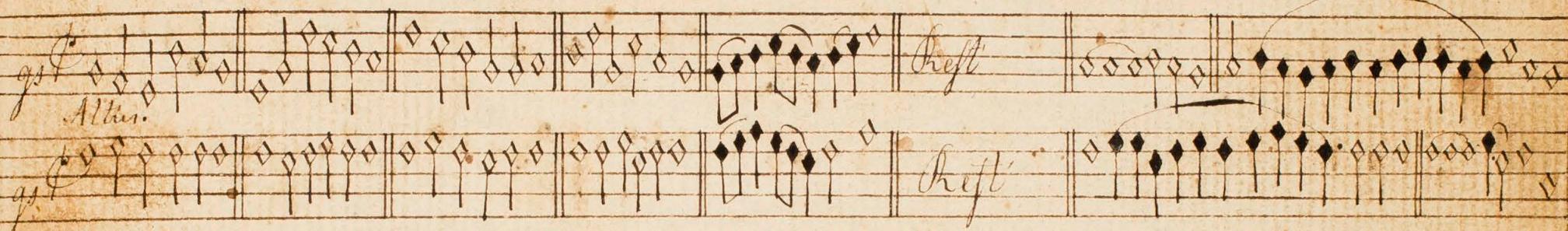


Come Sinⁿers attend and make no Delay
 good News from a friend I bring you to Day
 Glad News of Salvation come now & Recive
 Ther's no Condemnation to them that believe

Then only Believe and trust in His name
 He will not Deceive nor put you to Shame
 but fully supply you with all things in Store
 nor will he Deny you because you are Poor

Psalm 136

Tenor:



Med.



Basso.



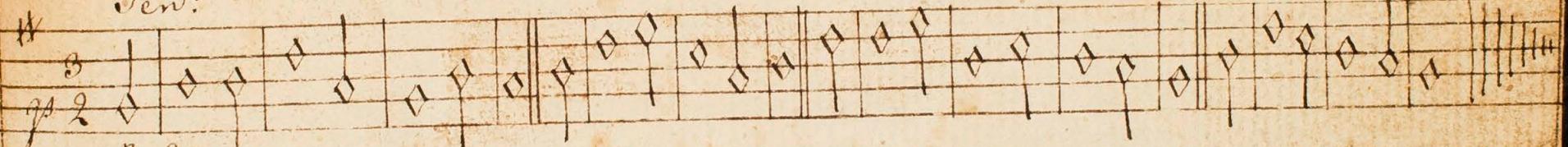
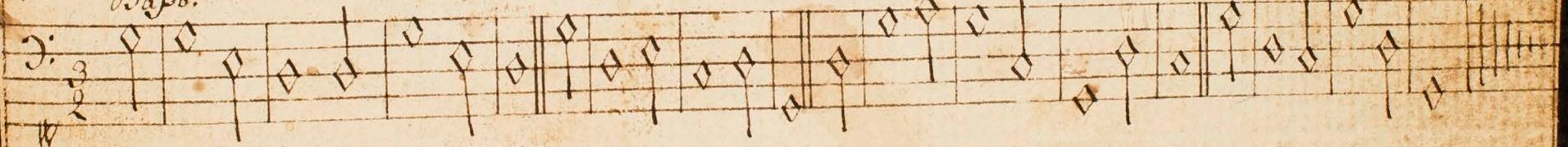
53

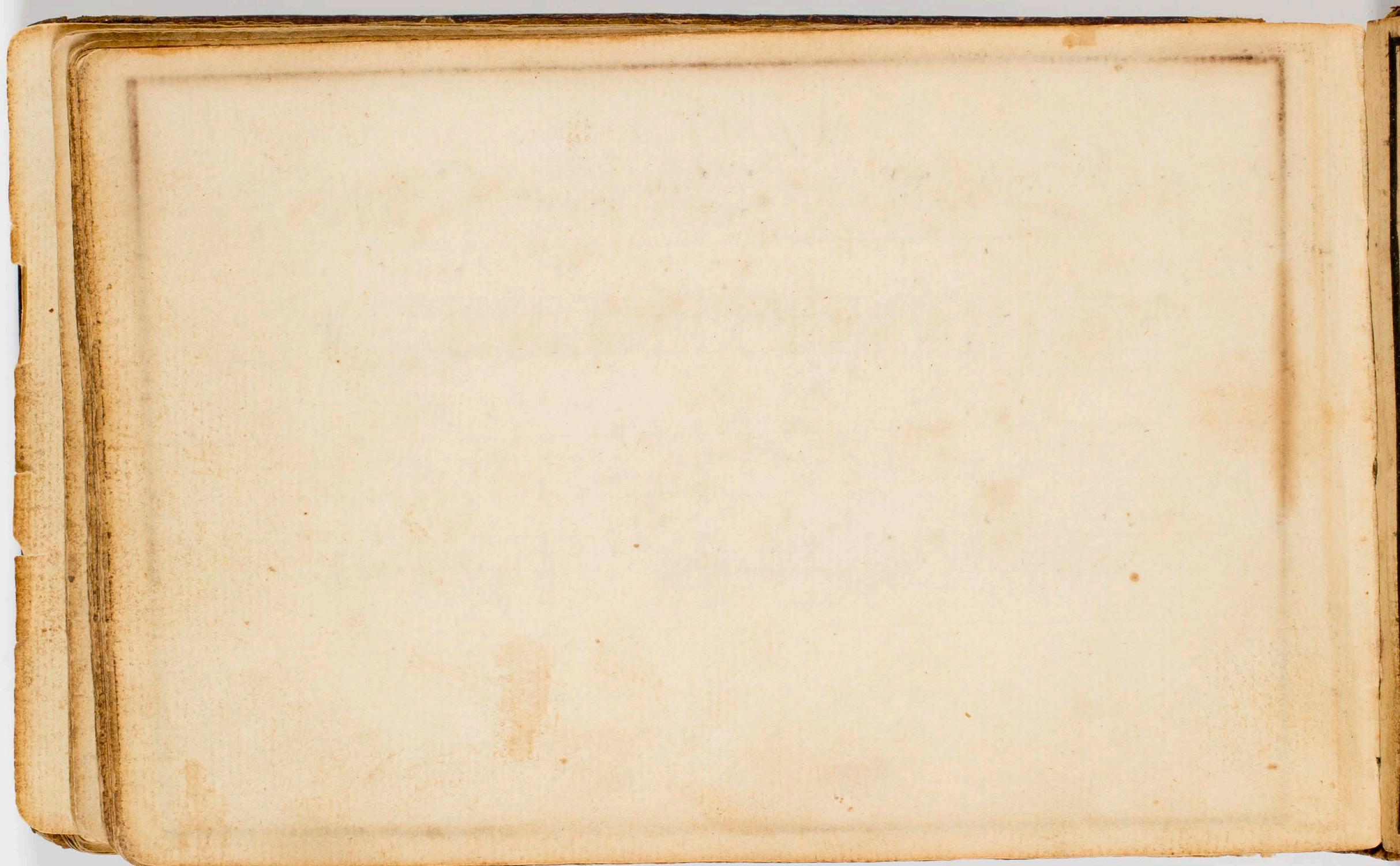
Weston Travel.



Come let us join our cheerful Songs,
with Angels round the Throne;
Ten thousand thousand are their Tongues,
but all their joys are one.

54

Altus.*Med.**Tens.**Bass.*



Ten.



Rejoyce the Lord is King
your Lord & King adore
Mortals give thank his song
and triumph ever more
Lift up your hearts
Lift up your voice Rejoyce
against say Rejoyce Rejoyce
Rejoyce Rejoyce again say
Rejoyce.

Resurrection Hymn.

58

Jesus the Saviour reigns
the god of Peace & Love
When he had purged our sins
he took his seat above
Lift up &c.
His Kingdom cannot fail
he rules over Earth & Heav'n
the Keys of Death & Hell
are to our Jesus given.
Lift up &c.

We all his foes shall quell
and all our sins Destroy
then shall over Bosom swell
with pure seraphim's joy
Lift up &c.
Rejoicing glorious Hope
Jesus the judge shall come
and take his servants up
to their Eternal home
Lift up &c.

61

Sen.

A New Evening Hymn.



Come Come Sweet Sleep come come & close mine Eyes
 and drive away all Daily Vanities
 Let nothing Lord this Night my Soul annoy
 that in the morn I may thee magnify

Oh guard my Soul and keep me from all harm
 and clapp me in thine Heavenly Angels arms
 then from the Darknes Dart a Shining Ray
 and guide my Midnight with a glorious Day

Melody.

62

Med.

In Vain we lavish out our Lives
to gather empty Wind
the Choicest Blessings Earth can yield
will Starve an Hungry mind

Come and the Lord Shall fill our Soul
with more substantial meat.
with such as Saints in glory Live
with such as Angels But

Our God Shall Every Want supply
and fill our soul with Peace
he gives by Covenant by Oath
the riches of his grace

Come & he^{ll} Cleanse our Spotted Soul
and wash away our Stains
in the Dear Fountain that his Son
Pour^d from his Dying Veins

St. John's.

Sen^r



Treb^{le}. Boston Tunes, by W^m Billings of Boston

A handwritten musical score for four voices: Treble, Counter, Tenor, and Bass. The music is written on four staves, each with a key signature of one sharp (F#) and a time signature of common time (indicated by a 'C'). The Treble staff begins with a treble clef and has six measures of music. The Counter staff begins with a bass clef and has six measures. The Tenor staff begins with a tenor clef and has six measures. The Bass staff begins with a bass clef and has six measures. The music consists of eighth-note patterns, primarily consisting of eighth-note pairs (eighth-note followed by a sixteenth-note). Measures 7 through 12 are identical for all voices. Measures 13 through 18 show some variation, particularly in the Counter and Bass parts.

Treb^{le}.

Counter.

: S:

Ten^r.

: S:

Bass.

: S:



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